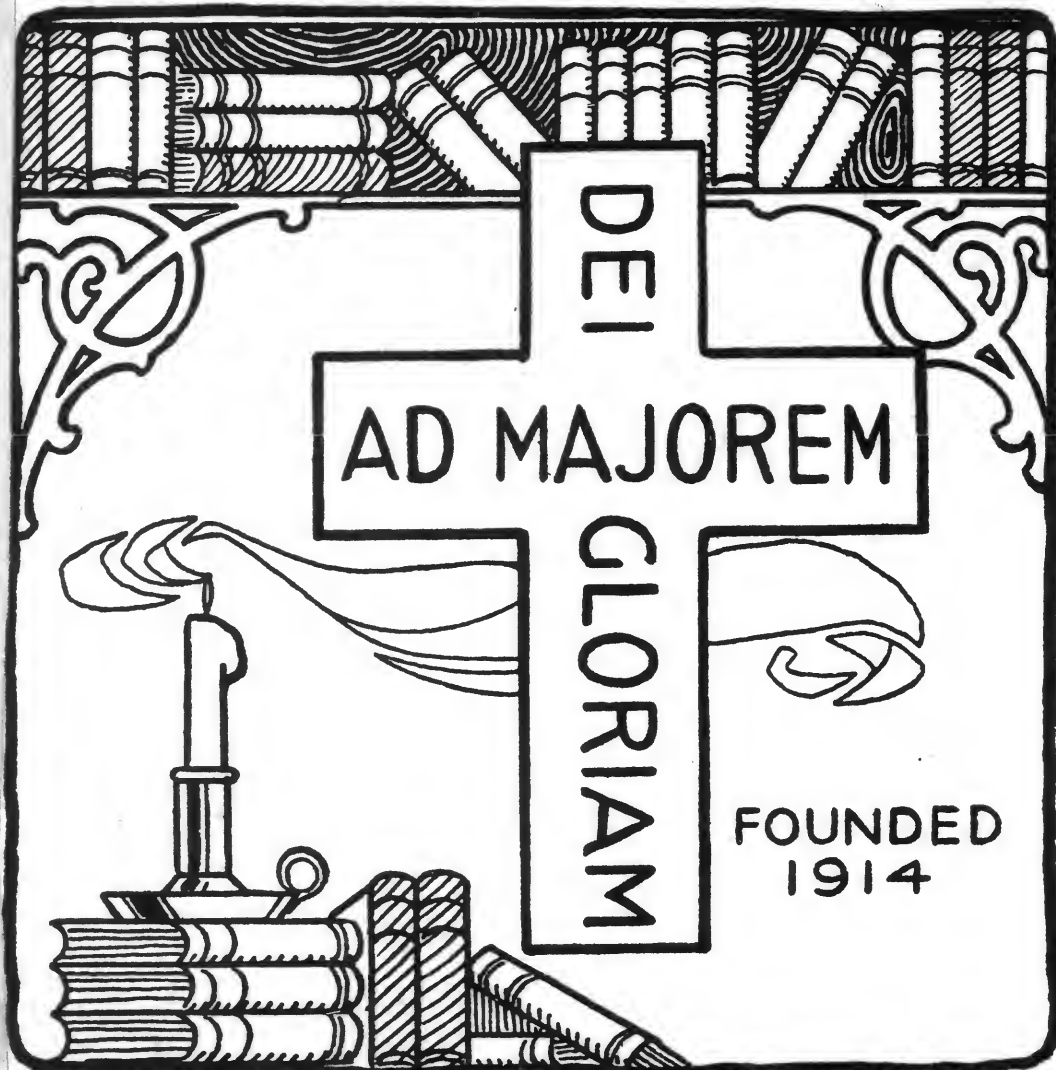


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BRIEF STATEMENT

RESPECTING THE

United Testimonial

TO THE

REV. DR. BUNTING

AND THE

REV. DR. NEWTON.

1852.

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*Wm. D. Sutcliffe*

WITH MR. FARMER'S KIND REGARDS.



## BRIEF STATEMENT.

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A short time before the last Conference, held at Newcastle, it became generally known that Dr. BUNTING, who had eminently served the Wesleyan Methodist Connexion, for more than fifty years, in all its most important clerical appointments, had determined to retire from the active duties of official life. This resolution, though received with regret by all who knew the value of his services and the wisdom of his counsel, surprised but few. Advancing age and physical infirmity made Dr. Bunting's decision necessary to his comfort, and, therefore, while many hearts were sad at the thought, that this distinguished man was no longer to be the directing spirit of our system, yet every judgment bowed in submission to the event which Divine Providence seemed to render inevitable.

The Missionary Committee of Review, held in Brunswick Chapel, Newcastle, on 29th July, 1851, received the resignation of the senior Secretary of the Wesleyan Missionary Society—a resignation forced upon them by the immovable resolution of Dr. Bunting; and they recorded in fitting terms their acknowledgment of his invaluable labors. The time, the occasion, the emotions of that day, will never be forgotten by those who were there—every eye was



tearful—every heart was stirred with deepest feeling. It was not simply an army mourning the retirement of their successful commander ; a school of the prophets grieving for their departing head ; but it was felt that, in losing Dr. Bunting's services, the Methodist Societies—preachers and laymen, were losing the services of one who had been Leader, Legislator, and Minister united, and they were grieved that his place must long remain unfilled.

At the Conference, Dr. Bunting's retirement was completed. After fifty-two years of ministerial duty he became a supernumerary, and his brethren placed on the record of their minutes an expression of their sense of " his distinguished and invaluable services," to Wesleyan Methodism especially, yet not only to this department of the Christian church, but to the cause of Christ in general.

Retirement from active service in the Methodist ministry, though less trying than it once was—owing to a small provision made for aged preachers and their widows by an annual contribution in the Classes—is still (to a man who has no other resources) a retirement to a comparative, though an honourable, poverty.

There were laymen assembled at Newcastle, at the time of Conference, who deemed it right to secure to Dr. Bunting something more than the amount to which he was entitled as a supernumerary Minister, and their views were warmly seconded by other laymen in

London, Leeds, Manchester, Sheffield, and elsewhere. They well knew that private friends could be found who would consider themselves honoured in supplying the necessities of one they loved so well—but they remembered the Societies generally had an especial duty to discharge to a man who had so eminently and disinterestedly served Wesleyan Methodism,—and they resolved to represent to the Societies the nature of their obligation.

But while talking over the actual retirement of one leader of our Israel, the laymen referred to could not help anticipating the probable retirement of another, who, commencing his ministerial course in the same year as Dr. Bunting, had been his friend and fellow-labourer for more than half a century.

Remarkably united in judgment, and invariably co-operating in action, Dr. Newton and Dr. Bunting, whose names had become familiarly associated in every Methodist household throughout the world, could scarcely be viewed apart by those who deemed either worthy of honour.

It was true, Dr. Newton's laborious service was still happily continued, but the manly form which had once seemed almost superior to decay, began to bear some evidence of the "rush of numerous years;" and it became the unanimous feeling that he,—whose richly evangelical and powerful ministry had been blessed to thousands, whose advocacy of every Methodist Institution had largely contributed to advance the

interests of humanity, and spread the blessings of the gospel,—deserved to be placed by the side of his venerable friend in the generous estimation of a grateful people; and it was accordingly resolved to have an “UNITED TESTIMONIAL.”

After the Conference, several conversations, principally promoted by Mr. Farmer, were brought to a practical result by the formation of a Committee in London, at whose instance the following circular was addressed to a considerable number of the principal lay Methodists in town and country.

*(Private.)*

*London, September 2, 1851.*

MY DEAR SIR,

THE retirement from active service in the Methodist Connexion of our venerated Father and Friend, the Rev. Dr. Bunting, has been deemed by many a fitting occasion for the manifestation of the high esteem and regard which they entertain towards that aged and honoured servant of Christ.

Regarding also with feelings of affection and gratitude the person and services of the Rev. Dr. Newton, and remembering that it cannot be long before—in the order of Divine Providence—he must partially cease from his hitherto unwearied labours; they desire to join his name with that of Dr. Bunting in some Testimonial, which shall sincerely, even though imperfectly, evidence their respect and obligation to both these eminent men.

It is, therefore, proposed to raise a fund, from which a fitting annuity shall be paid to Dr. Bunting during the term of his natural life; and that when Dr. Newton shall cease to itinerate, an annuity of equal amount shall be paid him from the same fund: and also that, at the decease of either,

a reduced annuity shall be applied to the use of any surviving unmarried daughters.

It is further proposed, that after these annuities shall have been paid, any annual surplus, and after all the annuities shall have ceased, then the whole of the principal shall be applied, in equal parts, to the "AGED PREACHERS' FUND," and the "WESLEYAN MISSIONARY SOCIETY."

The Testimonial it is hoped will commend itself to your enlightened judgment and generous feeling. The mode of its final appropriation offers an opportunity to benefit two admirable Institutions in a most graceful manner. By aiding the "Aged Preachers' Fund," it will be seen that, while the Subscribers especially desire to honour two distinguished Ministers, they wish also ultimately to benefit the whole of their aged Preachers; and by aiding the "Missionary Society," the Subscribers help an Institution which has engaged the warmest sympathies and the best services of these eminent Friends.

If you are willing to promote the designed object, your presence is earnestly desired at a Meeting to be held in the Centenary Hall, on Tuesday Evening, September 23, 1851, at Six o'clock; when Resolutions will be submitted to the Subscribers; Officers and a Committee will be appointed; and Thomas Farmer, Esq., will (D. V.) take the Chair.

Should you be unable to attend, and yet wish to join in the Testimonial, your communications will be gladly received by Thomas Farmer, Esq., of Gunnersbury House, *Middlesex*, Treasurer, *pro tem.*; or by the Secretary, *pro tem.*, at 32, *Tooley Street, Borough.*

I remain, My DEAR SIR,

In behalf of the Preliminary Committee,

Yours faithfully,

EDWARD CORDEROY,

*Secretary, pro tem.*

The response to this circular was prompt and liberal. A gentleman writing from Exeter, replied as follows—

DEAR SIR,

Two things I wish heartily to thank you for ; the first is for thinking on, and devising means for, two GOOD MEN of God ; and the second, for giving me an opportunity of contributing my mite.

I will gladly send you Fifty Pounds.

I remain,

Your obliged Servant,

\* \* \* \* \*

Encouraged by similar evidences of liberality, the promoters of the Testimonial held their meeting. It contained a fair representation of the Laity of Methodism, although many ardent friends to the Testimonial were prevented by unavoidable circumstances from attending.

The devotional services being over, Mr. FARMER, who presided, addressed the meeting nearly as follows :

Though there were circumstances in connection with the present meeting which might give to their proceedings a character of sadness and regret, there were, he thought, others, and predominating ones, which must enlist feelings of gratitude and thankfulness, the expression of which would be manifested, he was confident, in the results of the meeting. (Hear, hear.) It appeared from the circular, which it would be unnecessary to read, as there were no strangers present, that certain persons had been invited to take part in the pro-

ceedings ; and, for reasons which must be obvious, the invitation had been confined to laymen. It was thought, however, that if others, belonging to the ministry, wished to attend, there would be no objection to their presence, and an intimation to that effect had been issued. He did not consider that by that means they were at all infringing the principle on which they had proceeded, and in consequence of that announcement they had been favoured with the company of the rev. gentleman who had engaged in prayer—the Rev. Dr. Cook. It would appear that some one or two individuals stood forward in a position of prominence in this matter upon which they had not counted, but from which they could not have shrunk without doing violence to their own feelings. These individuals, it became him to state at the outset, were not the sole originators of the proposition embodied in the circular. The feeling had been very general, not at this moment only, but for some time past, that some such movement as was now proposed should be made, and nothing but the laying on of the hand could have restrained it or kept it in abeyance. He had received numerous communications of one kind or another on the subject, all of them very creditable to the individuals from whom they had emanated, and containing various suggestions for the accomplishment of the object now proposed. He had ventured to request those friends, who had so written to him, to suspend their feelings and their expressions of gratitude to the individuals



who were embraced in the proposition contained in the circular, until a fitting time should arrive. They had before them the circumstance, that on the Tuesday when the Committee on the Missions was sitting, at Newcastle-upon-Tyne, the formal announcement of the retirement of Dr. Bunting was made. The statement which had in consequence appeared in that organ, which they all regarded with respect, (the *Watchman*,) was no exaggerated statement of the feeling of the Wesleyan Body on the occasion, with reference to the reverend individual alluded to. The next morning was thought not an unfitting occasion, for the laymen assembled at the opening of the Conference at Newcastle, to have a little conversation among themselves on the subject. A meeting was accordingly held, at which a proposition was submitted. There were a number of gentlemen present from various parts of the country, and the proposition, substantially as it was now about to be submitted to the meeting, was communicated. That proposition was warmly and heartily responded to ;—the feeling in favour of it was unanimous ; and he might say, he had never witnessed an instance of greater unanimity of feeling than on that occasion. . But it was considered desirable that the sentiments of others should be ascertained, and accordingly, some of those who were present at the meeting at Newcastle, put themselves in communication with others in Leeds, from whom also, as was to be expected, they received a most hearty response. A communication was next made to the

brethren at Manchester, who responded in the same way—the result being there, too, and in other parts of the country, the same. It was then thought, that London should be communicated with, and accordingly a meeting was called of a few friends, and here the response was found to be as hearty and cordial as at the other places alluded to ; and letters had been received, some of which would be read to the meeting presently, which would bear testimony of what was expected to be realized from the gratitude of those who were sensible of the great benefits which had been conferred on the cause of Methodism, under God, by the individuals in whose favour it was now proposed to raise a testimonial. (Applause.) He had thought it right to go into this short statement of the progress of their proceedings, in order that their friends might be satisfied that what had been done had not been done hastily, and that the proposal now submitted had not been hastily prepared ; but was the result of deliberation and due consideration, founded on strong feelings of gratitude and duty. It had been asked, why should not the ministers be invited to join in this work as well as laymen ? He would not go into the details of the reasons, it would be sufficient to say that it was thought advisable to ascertain, in the first instance, what was the feeling of laymen uninfluenced by communications with the Ministers. (Hear, hear.) He was glad to hear a cheer from their friends to that sentiment, because he entertained rather a strong feeling



in regard to it. No communication had been made on the subject with either of the reverend gentlemen referred to in the resolutions about to be submitted to them, or to their families. Whatever was now done he wished to be the act of laymen. With whatever might take place hereafter, they had not immediately to do. He was aware that some who were present, and others of his reverend friends, might complain that they had not had an opportunity of expressing their opinions earlier; but they would excuse him for saying that his opinion on that point remained unaltered, and he was glad that he was supported in it by the approbation of the meeting. It might be expected, probably, that without going further into this matter he should deliver to them something of an address on submitting to them such a proposition as that which would be embodied in the resolutions, detailing the grounds on which that proposition was founded. He felt that the best address he could offer to them in support of the views he was now advancing, would be an epitome of Methodism, and to call their attention in that epitome to what Methodism had, as an instrument in the hands of God, done for themselves as individuals, and for their families; what it had done for the church in its collective and extended capacity; what it had done by its own institutions, and what it had done by the force it had given to other institutions in the land. He might call attention, also, to what Methodism had done by its various public acts, its public documents,

its intercourse with government, its influence in the nation in its various relations, its influence in the world as connected with the diffusion of religious knowledge by the instrumentality of the Missionary Society. (Hear, hear.) He might go into all these various matters, and say, "Look at what Methodism has done! When has there been greater occasion to be thankful to God for what Methodism has been permitted to do?" And having done this, he would direct their attention to those instruments which, without disparagement to others, had been mainly honored of God to do the work and to give the finishing stroke to all those various acts, institutions, and agencies, which had been brought into operation; and then, naming Dr. Bunting, he would say, "There is the man of all others living whom you have to recognize, under God, as the leading instrument in this work." (Loud applause.) He was not prepared to offer them an address—he merely expressed his own feelings, and the sentiments of his own mind when he said, that the man whom God had so honoured, and by whose instrumentality he had wrought so much good, had a claim to their consideration, even for the sake of what he had been permitted, under God, to do, in the extension of this great work. His own sentiments harmonized with a feeling that passed through his mind a night or two ago, when he beheld the sun setting beautifully over the Yorkshire hills. As it declined in the distance, he observed its rays becoming

gradually not less glorious, but more subdued in intensity; and when, at length, it sank below the horizon, a melancholy sorrow seized upon his mind, which he could only dispel by directing his thoughts and attention to the fields in the valley, whose verdure at that moment struck upon his sight, and of the still richer fields of corn on the mountain side, glowing with the gold of a rich harvest,—and by reflecting that that same sun, which was then sinking into the shadows of night, had been the instrument of God in producing those blessings which it had left behind as tokens of its influence. Then his sorrow was turned into joy, and he thanked God for its agency, and more particularly for the effects of that agency, as they appeared around him. (Cheers.) He was impressed with much the same kind of feeling now—a feeling of regret, mingled with love and admiration, for the honoured individual who had been the instrument, under God, of diffusing throughout the Methodist world, blessings which called for their deep gratitude, and which being lasting, everlasting, as he hoped, would remain evidences of God's goodness to man on that day when the whole earth should acknowledge the Lord. (Applause.) Looking on that honored individual, while he lamented that his day of active exertion was gone, he gave glory to God that he had left behind so many lasting evidences of his agency. (Applause.) When they considered, as they were compelled to do, what God had done through that instrumentality—and they knew only of

what they, as laymen, had observed, they could form no idea of the power and extent which that blessed influence had exercised on the minds of others—when they looked upon what they did know, the question was forced upon them, “What shall be done to the man whom the Lord our King hath so honoured?” (Cheers.) And, as it appeared to him, the least they could do, was what was proposed in the scheme now before the meeting. (Hear, hear.) In presenting the two objects which were contained in the proposal to their notice, he would observe, that they involved this acceptable recommendation, that, in the decline of life, when their sun should be sinking below the horizon, they would have the consolation of feeling that the latest rays would leave behind a beneficent influence operating through the two funds which it was proposed to aid with the surplus, viz., the “Aged Preachers’ Fund,” and the “Wesleyan Missionary Society.” (Applause.) He was sure that nothing could be more grateful to the two individuals to whom the testimonial would apply, than first to receive this testimony of good feeling in their own persons, and then to feel that that testimony would be made the means of urging onward still further that great cause they had so much at heart, and to confer future benefit on their dear brethren. (Applause.) He would say that he felt most deeply interested in the present movement, and regretted only that he was not better able to express what he felt: but he should now have the gratification

of giving place to one who, in moving the first resolution, would, he was sure, do justice to the subject. (Cheers.)

Mr. EDWARD CORDEROY, in moving the first resolution, spoke to the following effect :—This occasion is unique in Methodism. So far as my knowledge of its history extends, nothing of the kind was ever attempted before, and while the present generation exists, nothing like it is ever likely to come before us again. (Hear, hear.) We have met to-night to raise a testimonial to the honour of two men who, commencing public life in the same year, have had the singular happiness to labour together for more than half a century, in extending and building up a great religious society, and to labour together in all friendliness, without differing in any material instance, either in sentiment or principle. (Hear, hear.) We have met to night to honour two men who have shared most largely the esteem and confidence of their ministerial brethren,—who have been raised, as often as the laws of the Connexion allow, to the very highest honours of Methodism,—who have shared together in that which is the destiny of true greatness, at one time in the expressions of popular applause, and at another in the unmerited invective of popular censure. (Applause.) On others it will devolve to speak of Robert Newton—the man who is a model of pulpit oratory, whose clear, melodious, and sonorous voice has been heard with delight in every city, town, and I might almost say village, in England,

but whose greatest glory has always been, the success his Master gave him in winning souls to Christ. (Applause.) Dr. Newton is at home everywhere ; whether in conducting those rural devotional services, so beautifully described by Wordsworth, as occurring

“ In chapels amid trees,  
Where a few villagers on bended knees,  
Find solace which a busy world disdains ; ”

or in the Capitol at Washington, preaching to the orators and statesmen of the great Republic, the one only and all sufficient atonement for the sins of the whole world. (Hear, hear.) But he is the object of the second resolution. I have to speak for a few moments of his great contemporary, and in Methodism, that greatest living man—Jabez Bunting. (Much applause.) I will institute no comparison between him and the great men of former days—William Thompson and Alexander Mather, who were giants in their day, men of renown ; Joseph Benson, perhaps the most effective preacher of the last generation ; Dr. Coke, the impersonation of missionary enterprise ; Henry Moore, the keen wit, ripe scholar, and admirable man ; Adam Clarke, the most variously learned and erudite of all the disciples of Wesley ; or Richard Watson, the defender of the helpless slave, the accomplished speaker, the masterly theologian,—but it was by such men as these, of whom he was the fellow-labourer, that Jabez Bunting was recognized as a great man. To be a great man in a generation of little minds is nothing ; but to



be recognized as great by great men, to influence minds constantly and largely influencing others, is, of itself, a proof of uncommon mental and moral power. Dr. Bunting, as a preacher, took high rank immediately on entering upon the Christian ministry. His early friend, Mr. James Wood, of Manchester, has said that his second sermon was equal to any of his subsequent efforts; and those who know Dr. Bunting's preaching, and who are acquainted with his purity and simplicity of style, his clearness of arrangement, his grasp of thought, his fervid powers of appeal, must think that this statement of Mr. Wood, affords evidence of early maturity in thought and piety, such as no preacher ever excelled. As a preacher he would have obtained lasting reputation; every sentence was so happily constructed, that a reporter might have taken a sermon *verbatim* from his lips, and it might have so been printed;—but he was something more: Providence endowed him with the mind of a statesman, and to him more than any other man, since John Wesley, is the Methodist body indebted for carrying its principles into practical effect, and fixing its institutions on a permanent basis. I am not here to say that everything that Dr. Bunting has done is, in my opinion, right. His name has been identified with a policy at times, which I thought I was at liberty not wholly to approve of; but I, and others who may have differed from him on some points of his policy, feel that Dr. Bunting has as much right to hold his opinions strongly, and carry

them out effectively, as any other Methodist minister. (Hear.) And we must not forget that Dr. Bunting's marvellous judgment and prudence, entitle every opinion of his to respect ; and his sagacious experience, deep piety, and wisdom, render it more than probable that that opinion, on all questions of Methodist policy, may be the best one. (Hear, Hear.) But those who know Dr. Bunting, need not be told of the purity of motive, the nobility of purpose, and the utter unselfishness of the man. (Applause.) It has been said that Dr. Bunting is ambitious,—but so it was said of John Wesley, and with equal impropriety. Providence made these men to rule and to form the minds of others ; and they were moving in their proper spheres when they were so acting. It is no crime for a man to lead, when others seek his guidance. Providence placed Dr. Bunting in the position he has occupied for His own wise purposes, and those purposes he has been the honoured instrument of carrying out. But there was a time in our Methodist history, when Methodist Connexional affairs were wholly under the control of the preachers, and some here may remember that Dr. Bunting was the author of the mixed committees, by which the Connexional funds are now managed. (Applause.) I may be allowed here to call attention to the fact, that he is the originator of our present financial system, which however capable of further improvement it may be, is an immense advance on all that preceded it. (Hear, hear.) I wish to state that,



though the thought of forming a Missionary society for Leeds, originated in the mind of the late Rev. George Morley—yet, that to Dr. Bunting, then stationed in that town, and chairman of the district, and to his judicious and efficient co-operation, it is owing that from that thought sprang the Wesleyan Missionary Society. (Applause.) If I remember right, he is the only living man who took an active part in the formation of this noblest of the institutions of Methodism. And no other living man has contributed more to make the Society that gigantic organization of Christian benevolence which it is this day. (Applause.) To Dr. Bunting, also, we owe the celebration of the Centenary of Wesleyan Methodism; and the direction of that movement out of which arose, at the suggestion of the venerable George Chappel, the provision for the aged preachers, and preachers' widows. The establishment of the Theological Institution, too, and the efficiency of its administration, is mainly owing to him, whom we desire, this night to honour. (Applause.) To enumerate all the services of Dr. Bunting for Methodism, would be to record the deliberations of every Conference since he has sustained a prominent part in those debates,—to report the proceedings of all our principal Committees,—besides the public part which Methodism has taken on all questions affecting social progress for the last generation. It is sufficient to say that a man of great and sanctified talent, of extraordinary physical and mental power, of supreme disin-

terestedness, has consecrated all to the service of the church of Christ in the department of Wesleyan Methodism for fifty-two years,—that for forty years of this time he has been our foremost man, in every respect equal to that station, in which not only the concurrent circumstances of Methodism placed him, but also the opinion of other denominations. (Applause.) It is enough to say that this man retires, through the pressure of infirmity, into private life,—and retires without fortune ; yet, I trust this night will prove, not without friends. (Loud applause.) If I have one regret beyond that which all must feel when we see such a man remove from active life, it is that this testimonial is not offered under happier circumstances,—that many who will live to revere and honour the memory of Dr. Bunting, when his earthly course is concluded, are not now with us in the fellowship of holy communion :—that—

“ Hearts, so lately mingled, seem  
Like broken clouds ; or like the stream,  
That smiling left the mountain’s brow  
As though its waters ne’er would sever ;  
Yet, e’er it reach the plains below,  
Breaks into floods that part for ever.”

And yet, let us hope, it is not to be so. (Hear, hear.) I have seen a waterfall, which, after many such divisions, in the course of a thousand feet, has re-united nearly all its scattered spray, all the principal separated waters in one noble stream in the valley beneath, and all have rolled on lovingly and pleasantly together

to the ocean beyond. (Applause.) May the evils of division, so full of peril to immortal souls, speedily cease. (Renewed applause.) And O that it would please God to make this testimonial to our greatest and noblest man, a means of uniting all who desire the peace of Jerusalem and the prosperity of Zion. (Hear, hear.) Yet, do not suppose that the failure of the physical energy is accompanied with the prostration of the mental power of Dr. Bunting. That which is mortal decays,—that which is enduring still flourishes. (Applause.)

“Age shakes Athenæ’s towers, but spares gray Marathon.” You, sir, alluded to the setting sun on the Yorkshire hills. I saw in Teneriffe, a dragon tree so old, that it once was an object of veneration to the Guanches, (a race formerly inhabiting the Canaries, but now extinct,)—so old, that Humboldt says it is considerably more than 2,000, probably 3,000 years old,—a tree which flourished, certainly before the advent of our Saviour, and possibly was growing when David was a shepherd boy. Its trunk was hollow, one of its sides was sustained by stones, but it flourished green as ever, at the height of sixty feet. I have thought of this in connection with our friend; our fathers and grandfathers listened to his ministry fifty years ago, and now age requires that we should lend a helping hand, to sustain his few remaining years. But while all that we can do is to aid his material comfort, the Author of his being sustains his immortal mind in

nearly all the freshness, beauty, and vigour of his manhood's prime. (Applause.) Dr. Bunting, while receiving honour from Methodism, has lent it honour. (Renewed applause.) Whenever he appeared as our representative, we all felt safe. On the Anti-Slavery, on the Bible Society, on the Evangelical Alliance platforms,—on all and on every occasion on which Dr. Bunting has represented Methodism, he has gratified Methodists, and made our Connexion respected. (Applause.) Yet I would remember one line of the epitaph on our venerated Founder's tomb,—

“If thou art constrained to bless the instrument, give God the glory.”

“Jesus, accept the praise  
Which to thy name belongs.”

Jabez Bunting has nothing—has given nothing that he did not receive ; and no one is more ready than he, to lay all at the foot of that Cross, the blessings resulting from which, he has faithfully preached to tens of thousands,—on the atonement made on which, his soul now fully and happily relies. (Hear, hear.) I have great pleasure in moving the following resolution :—

“That this meeting—regarding the eminent services rendered by the Rev. Dr. Bunting to Wesleyan Methodism, and its Institutions—records its great regret that the infirmities of advancing age have rendered necessary his retirement from most of his important official duties ; yet, at the same time, devoutly recognises the hand of a gracious Providence in the long continued efficiency of his extraordinary physical and mental powers, which have been consecrated to the service of

the Church of Christ, for more than half a century; and desires to mark its sense of his disinterested labours, and his great and sanctified talents, by securing an adequate provision for his comfort during the remainder of his life."

Mr. IRVING, of Bristol, seconded, and Mr. P. BRAMES HALL, of Richmond, supported the resolution.

Mr. G. BOWES, of London, rose to move the second resolution :—

"That, regarding also, the distinguished services of the Rev. Dr. Newton in behalf of all the Institutions of Methodism, the eloquence of his platform addresses, the evangelical richness of his pulpit discourses—by which, instrumentally, the agencies of the church have been supported and extended, and the number of believers has been greatly increased,—this meeting rejoices in that measure of health and vigour which, at so advanced an age, still permits his public usefulness; yet, as it cannot be long before—in the order of Divine Providence—his hitherto unwearied labours must be comparatively limited, this meeting desires to join his name with that of Dr. Bunting in some Testimonial, which shall sincerely, though imperfectly, evidence its respect and gratitude to these admirable men."

He said :—It is not in my power to do justice to the character and labours of Dr. Newton. I have known him ever since my conversion to God. I have as long esteemed him. (Hear, hear.) It was my happiness to know his honoured parents—his father and his mother, who took me by the hand when I first commenced speaking a little in public, and encouraged me, and many a time have I had the honour to behold them since as my auditors. I have, therefore, some acquaintance with Dr. Newton's family, and I can say that a

more respectable family is not to be found in the North of England, or persons of deeper piety or more sterling integrity and worth. Such a son as Dr. Newton becomes such parents. (Applause.) I believe we may trace in some measure the great influence of Dr. Newton,—his piety, and his successful labours,—to the early impressions and instructions which he received from his pious parents. It is my pleasing duty however to-night, to speak rather of his ministerial labours. These, as our friend who preceded me has said, are of the highest order, and have been attended with the greatest success, under the Divine blessing, not only in England, but in Ireland, and across the Atlantic. We have heard of Robert Newton everywhere, and perhaps there is no living man who has travelled so far, and preached so many sermons on behalf of the Missionary cause as he has. (Hear, hear.) I feel thankful on this occasion, however, that I am not required to dwell on the excellencies of this esteemed minister, or those of Dr. Bunting, which have already been so fully alluded to. It is rather my duty, and it is a duty accompanied with feelings of pleasure and gratitude, to glorify God in these good men, that they are what they have been made by His grace, for whatever their labours, whatever their successes may have been, all is of God—they have nothing that they have not received from Him, and I am confident it is their delight and happiness, in all humility of mind, to acknowledge it. But I hold, that next to Divine



revelation itself, is the blessing of a faithful Christian ministry, who will enforce upon us the great truths of scriptural revelation in all their purity and power, and we know that this has ever been done in the labours and ministrations of these two excellent men. Where, indeed, shall we search for pure theology, if not in the ministry of the Wesleyans? The writings of Fletcher, of Benson, of Clarke, of Watson, and others, are identified with the literature of Wesleyans. And where shall we look for the exposition of theology in pulpits, if not in those of the Wesleyans, and especially in the pulpits occupied by these honoured men? If the Wesleyan Church and the world, and other religious societies and institutions, have been benefited by the labours of these men, and we have been the recipients of so much good from their ministrations, from time to time,—and who among us can say he has not?—common duty requires that we should not allow such labours to sink into oblivion, neglected and forgotten, and the labourers to be left unprovided for in any sense of the word. It is but bare justice that we should take care that those honoured servants of God are provided with everything necessary to enable them to pass the evening of their days in comfort. If I understand our position this evening aright, we have something to do in this matter. (Hear, hear.) They have done their work—(hear, hear)—that is, comparatively, and to a great extent. They are now sinking into the decline of life. They have had their day of

usefulness, zeal, and labour in the service of God, and of His church; and now, when they are about to make their exit from the stage of active duty, we have something to do in reference to their position; and I trust that the propositions which are to be submitted to you will not only meet a cordial response in the minds and hearts of all present, but throughout the Connexion at large. (Hear, hear.) It is not a sense of justice merely which should stimulate us to this work. If we have to recognize much that has been blessed in connection with the labours of these men, and the various societies and institutions to which our friend has adverted,—such as the different Missionary Societies, the British and Foreign Bible Society, the Tract Societies, Sunday Schools and Day Schools, and numerous other institutions which have been benefited by their labours; surely we have, also, something to be grateful for as well. The principle of gratitude should therefore take possession of our minds on this occasion; and a sense of the duty which we owe to God, the Creator of these instruments, and to them, as His faithful servants, should be one of the elements to prompt us to activity in promoting this testimonial. (Hear, hear.) Need I add that a sense of respect and esteem for these honoured ministers of Christ is likewise an element which should excite our energy and zeal in the discharge of our duty on this occasion? (Hear, hear.) We all esteem these men—we cannot but esteem them. (Applause.) Love is of God; and they have often



been the means of kindling or reviving that principle, and purifying it in our dull hearts, and a feeling of the highest respect and love in return, I doubt not, has been kindled in our breasts. Let us, then, show our love—let us show it here, and elsewhere, throughout our different spheres of duty and of action; and seek by this movement to stir up a lively feeling of gratitude, respect, and love for these venerated men. Then I shall not be afraid for the result. (Applause.) I believe the fund will be worthy the occasion, and worthy the servants of God whom we thus delight to honour, in subordination to Him and to His glory. (Applause.) I like that sentiment of the Apostle, when, after his conversion to the faith of our Lord Jesus Christ, and after he had begun to preach the truth which he once destroyed, he tells us the churches of Judea glorified God in him. They did not so much glorify the instrument, as the God of all grace who gave them that instrument. (Hear, hear.) Sir, these men are the instruments—the honoured instruments of God to us. And let us glorify Him in them, by seeking to do what the occasion demands. I have great pleasure in moving the resolution entrusted to me. (Loud applause.)

This resolution was seconded by Mr. ROBERT ABBOTT, of Alford, Lincoln, who favored the meeting with some anecdotes of Dr. Newton's early career; and it was supported by Mr. Vanner, of London.

Mr. JAMES HUNTER in a clear and comprehensive statement, presented the plan of the proposed testi-

monial to the Subscribers, and concluded by moving the third resolution :—

That this meeting invites the co-operation of the Methodist laity in raising a fund as a testimonial to these venerated ministers; to be applied in the following manner :—One-half of the amount raised to be placed, at the next sitting of Conference, to the credit of the ‘Worn-out Ministers, and Ministers’ Widows’ Auxiliary Fund;’ and the other half to the credit of the ‘Wesleyan Missionary Society,’ on the conditions following, namely;—

- 1st. That an annuity of not less than £100, nor more than £200, according to the amount raised, shall be paid to Dr. Bunting, during his lifetime.
- 2nd. That, on Dr. Newton’s retirement from the active labours of an itinerant minister, a similar annuity, being not less than £100, nor more than £200, according to the amount raised, shall be paid to him, during his lifetime.
- 3rd. That, at the decease of Dr. Bunting, an annuity of £50 shall be applied to the use of his daughter, if surviving, and so long as she continues unmarried; and that, at the decease of Dr. Newton, an annuity of £50 shall be paid equally between his two unmarried daughters, if both then surviving and unmarried, as long as they both continue unmarried, and if only one survive or continue unmarried, then the whole of such annuity shall be paid to her singly, as long as she lives and continues unmarried; and
- 4th. That the several and all the annuities due as before-mentioned, shall be paid out of the funds of the ‘Worn out Ministers’ and Ministers’ Widows’ Auxiliary Fund,’ and of the ‘Wesleyan Missionary Society,’ and that the said Auxiliary Fund, and the said Missionary Society, shall be chargeable with the amount of any and all Annuities due, and shall each contribute to the same in equal proportions.”

This was seconded by Mr. J. F. SUTCLIFFE, of Willow Hall, near Halifax, and supported by Mr. JOHN CORDEROY, of London.

The following resolutions were then proposed, and like the preceding ones were carried unanimously.

Moved by Mr. WALTER GRIFFITH, of London,

Seconded by Mr. BENJAMIN AGAR, of York,

Supported by Mr. JOHN F. BENNETT, of London,

“ That Thomas Farmer, Esq., and James Heald Esq., M.P., be invited to become Treasurers to this fund; Mr. E. Corderoy, the Secretary, and the following gentlemen be the Committee, with power to add to their number, and to invite the co-operation of country friends :—Messrs. Bourne, Bowes, Buckland, Chubb, G. Corderoy, John Corderoy, C. T. Gabriel, W. Griffith, P. B. Hall, Hoby, Hunter, John Hunter, Ingoldby, Jepps, Jerram, Knight, Kruse, Lamplough, Lycett, Pearce, Pocock, Stephens, Tagg, and Vanner.”

Moved by Mr. PETER KRUSE, of London,

Seconded by Mr. FRANCIS LYCETT, of London,

Supported by Mr. JOHN CHUBB, of London,

“ That the Resolutions of the Meeting be published in the *Watchman* and *Christian Times* newspapers, under the direction of the Committee.”

Moved by Mr. W. PEARCE, of London,

Seconded by Mr. W. TAGG, of London,

“ That the cordial thanks of this meeting are due, and are hereby presented, to Thomas Farmer, Esq., for his kindness in presiding on the present occasion.”

One gratifying result of this meeting was the publication, the following week, of the first Subscription List with the amount of £2,448.

One of the Treasurers, with the Secretary, waited the following day, on the Rev. Dr. Bunting, and had the pleasure to receive from him, among many expressions of grateful feeling, his entire approbation of all the details of the plan proposed. This was especially gratifying to the promoters of the Testimonial, as not the slightest communication had previously been made to either of the honoured ministers concerned; and Dr. Bunting stated he had not the most distant idea of any such intention, until the intimation furnished by the "*Watchman*," the preceding week.

The Secretary was instructed to write to Dr. Newton, and solicit his concurrence with the arrangements proposed; and the following answer was returned;—

MY DEAR SIR,

I HAVE received your kind and Christian letter, and hasten to acknowledge its reception. Of the meeting of the lay friends in Newcastle upon Tyne, and of subsequent movements, I knew nothing until I saw the announcement in the *Watchman*. When, in 1799, I entered the Wesleyan ministry, I had no regard to pecuniary considerations whatever. I coveted no man's silver or gold, and having had "food and raiment" up to the present time, therewith "I have been content." I have indeed had some flattering offers from some other quarters, which, had they been accepted, would have greatly augmented my temporal supplies, but I never could hesitate for one moment; being sacredly pledged to Methodism—"the vows of the Lord were upon me," nor had I any wish or desire to be anything but a *humble, faithful*, useful Wesleyan minister. It is, however, very gratifying *in these times*, to see *such a testimonial* furnished by the true hearted friends of Constitutional Methodism. That it is a *United*

Testimonial is to me still more agreeable, as it will transmit my unworthy name to posterity in connexion with that of my beloved friend and coeval in public life, Dr. Bunting. With cordial consent to *what is* proposed, and with many thanks to your excellent Treasurer, to yourself, and the Committee, &c.

I am, yours most truly,

*Burton-on-Trent, Sept. 30, 1851.* ROBERT NEWTON.

Thus accredited by the meeting in London, and sanctioned by the venerable ministers whom they designed to honour, the officers and committee cheerfully prosecuted their duty. Nor did they fail in their reward;—addressing letters to various parts of the kingdom, and in hundreds of cases without any knowledge personal or otherwise, of the parties addressed, but that they were Methodists—it was certainly cheering to Mr. Farmer and the Secretary, to be constantly receiving replies of the most cordial character. From only *three* persons were uncourteous answers returned; and from those who were unable to contribute, with very few exceptions, expressions of regret were offered, evidently hearty and sincere.

One of the earliest contributions after the meeting at the Centenary Hall, was from a son of the late Rev. John Stephens, who hastened, without any solicitation whatever, to offer, “In memory of his dear departed father, the friend and coadjutor of Dr. Bunting and Dr. Newton, fifty guineas.” It was accompanied with a grateful recognition of the goodness of God to the writer, who had been one of the earliest colonists in South Australia.

A friend from Birmingham wrote—

“Both these honoured ministers live in my esteem and affection; they are associated, in my mind, with everything connected with the spread and stability of our church. Jabez Bunting and Robert Newton were names necessarily connected with all the Missionary anniversaries of my boyish days; since then, 35 years have passed, and I have never known any other feeling towards them but respect and veneration.”

The widow of a military officer, and mother of an Australian missionary, wrote—

“I wish I could make it more than a widow’s mite, but such as it is, I give it with my whole heart, and a full assent to the merits of those two men of God, and I desire to glorify God in them.”

An apology from Manchester for not offering a larger contribution, represented that which was sent, “as the humble and grateful acknowledgment of the invaluable services rendered to Methodism, and the cause of Christ in general, by those revered and honoured servants of God, each in the peculiar sphere of action, marked out by Providence.”

The promoters of the testimonial well knew, that the generally limited means of their ministers were sufficiently taxed by the ordinary demands of charity, and from the commencement of the subscription to its close, no application to them for pecuniary aid was permitted; the co-operation of many, in selecting suitable laymen to undertake the duties of local treasurers, &c., was sought and very willingly rendered; but the monetary contributions of the preachers, were



their own unsolicited offerings. There were many of the body who resolved the laymen should not be alone,—that the Connexional union of ministers and people, should be maintained, and thus the fund assumed in another sense, the form of a “United Testimonial.” The first preacher who contributed was an aged man labouring in a country circuit, with very straitened means, but he wrote—

“During a ministry of thirty-six years, and a frequent attendance at Conference, I have observed with increasing admiration and gratitude to God, the author of all good, the Herculean labours, the sound theology, the fervent piety, the manly judgment, the meek endurance of unwearied persecution, and the high principled attachment to Wesleyanism, with the uncommon and disinterested services rendered to the cause of their youthful choice, during a long life, of these two sincerely beloved and justly honoured servants of Christ. My heart is also devotedly attached to the Missionary and the Auxiliary Funds. Permit me, therefore, to add my small contribution to both these objects.”

Two other extracts from letters received from ministers must suffice; they are chosen because expressive of personal obligation. One writing from Essex sent his donation “as a token of gratitude to God, for the great spiritual advantage derived under the ministry of both these good men,” and added, “under Dr. Newton I was brought to repentance.”

The other, from Cheltenham, said,

“It was my honour and privilege to live a year in the house of Dr. Bunting, and never shall I lose the impression made upon my mind by his *exalted* and *consistent* piety. I loved him as a father, and though I have not had much acquaint-

ance with him since, my deep affection and esteem for him remain unabated. I have had the happiness of travelling with Dr. Newton,—his kindness and friendship I reckon amongst my choicest blessings.”

These letters would justify the Testimonial, were there no other grounds on which such a monument should be raised ; they give evidence to the Methodist people, that the promoters of the subscription simply afforded the opportunity for the expression of a feeling of gratitude and esteem, alike honourable to the men for whom it is entertained, as to those who thus sought to give it palpable evidence.

The fund, commenced in September, 1851, having reached, amidst circumstances of extraordinary local pressure and difficulty, an amount of upwards of seven thousand pounds by the end of February, 1852, the committee took measures to bring the whole proceedings to a happy conclusion. Communications with the committee of the “ Wesleyan Missionary Society,” and the officers of the “ Worn-out Ministers’ Fund,” assured the committee of the “ United Testimonial,” that they might guarantee to their venerable friends, the highest amount of the annuities proposed.

It was then resolved to celebrate the auspicious close of the Fund, by a Meeting of its contributors to be held at the Centenary Hall, on Tuesday, March the 16th.

The presence of Dr. Bunting and Dr. Newton was earnestly desired, and the secretary having requested



on behalf of the Committee, this favour, received the following replies :—

*Seacombe, March 8th, 1852.*

MY DEAR SIR,

I hope to be with you on the evening of the 16th instant, to meet those friends who have given such a practical and generous expression of regard to my dear friend Dr. Bunting and myself. I have had a severe attack of influenza, but am much better. My cough, which was distressing, is entirely gone. My physician, however, tells me I must greatly abridge my labours, or they will soon terminate. I must bow to the indications of Divine Providence, and submit myself unto God; probably I shall soon have to retire into some corner, where I must try to do a little work for the Blessed Master, as he shall enable me. I am in good hands, and can say, "Father, thy will be done." With hearty love and gratitude to all,

I am, yours most truly and obliged,

ROBERT NEWTON.

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*30, Myddleton Square,  
March, 10, 1852.*

MY DEAR SIR,

I most heartily thank you for the favour of your two gratifying notes, received on Friday evening and this morning. The so speedy and gratifying completion of the plan for a United Testimonial to Dr. Newton and myself, would, under any circumstances, have afforded to me a grateful surprise; but under the actual circumstances and position of our Connexion, is really wonderful, and excites emotions of no ordinary thankfulness to God, and to our kind friends in general, and especially, allow me to add, to the treasurers and to yourself for your successful prosecution of the scheme.

I shall feel it my pleasant duty to attend to your kind summons on Tuesday evening, the 16th instant. I have

indeed no aptitude for engagements of a ceremonial or complimentary character, however interesting may be the occasion, and my nature and habit make me unaffectedly shrink from them. But I feel that it would be an injustice to my own deep sense of obligation, as well as to the kindness of my friends, if I were, from any personal disinclination, to decline meeting them on such an occasion as this. I am greatly relieved and encouraged by learning from your last communication, that my dear friend, Dr. Newton, intends to be present. I am sure that he, by the blessing of God, will give that utterance to our common sentiments, for which neither my powers, my state of voice, nor my feeble and still failing health at all qualify me. I trust that your own health is somewhat better. Praying that it may be fully restored and long spared, I am, with much respect and affection,

My dear Sir,

Your obliged and faithful friend,

JABEZ BUNTING.

An advertisement to the subscribers, and a note of invitation to local treasurers and others, brought together a most interesting assembly,—ladies as well as gentlemen, from town and country. About seven o'clock, the President of the Conference, (Dr. Hannah,) commenced the proceedings by giving out a hymn, the Rev. W. L. Thornton read appropriate portions of Scripture, and the venerable and Rev. George Marsden engaged in prayer.

Mr. FARMER took the Chair, and briefly introduced the business of the meeting, calling on the secretary to read the Report. It appeared from this document, that the amount promised was £7,290, and that more than £7000 had been already paid.

After the reception of the Report and Financial Statement,

Mr. EDWARD CORDEROY, (the honorary secretary,) in proposing the testimonial resolutions, spoke nearly as follows:—If it were gratifying to originate and promote this Testimonial, it is especially gratifying to witness its completion. To say that this tribute of affectionate respect is eminently deserved by those for whom it is intended, is only to state half the case; it might have been so, and yet never have been raised: but when the retirement of Dr. Bunting was known, and the possible retirement of Dr. Newton was contemplated, there were found Methodists in various parts of the kingdom who demanded that some fitting expression should be given to their grateful appreciation of distinguished service, and the London committee for promoting the Testimonial, have been simply the exponents of a people's will. (Cheers.) We meet to night to record the pleasant fact, that amidst financial pressure scarcely ever exceeded in Methodism, notwithstanding local difficulties which have to be met by diminished numbers, and in many places from diminished resources, yet in less than six months we have raised an amount which fully secures the object contemplated, and at once evidences the claims of the men it is designed to honour, and the disposition of the people to recognise those claims. We meet to night, not to raise some sculptured marble on the tomb of those we neglected when living,—to carve on monumental brass, inscriptions which fre-

quently exhibit as much the vanity of the survivors, as the virtues of the departed,—but we meet to do a much better and more rational thing,—to announce that an annuity is provided for our two friends, which will lessen, even though it may not remove, the difficulties always attendant on the declining years of public men with limited means. (Loud cheers.) We meet to proclaim the completion of the “United Testimonial” to the “United Brethren,” and we, the subscribers, as the parties obliged, most respectfully and affectionately ask our venerable fathers and friends, to accept this offering at our hands. (Loud cheers.) I cannot pretend to offer you an adequate sketch of the public services of Dr. Bunting and Dr. Newton, the Paul and the Apollos of our Connexion:—the one, sage in counsel, eminent in administration, the directing spirit of Wesleyan Methodism, during the last forty years;—the other, unrivalled in pulpit oratory, undisputed master of the feelings of his audience, the possessor of a talismanic power by which the covetous is surprised into benevolence, and the miser sees there is something more valuable than gold. (Cheers.) The one has sat in committees, his marvellous memory retaining the leading incidents connected with preachers, people, and circuits at home; his knowledge embracing the history, trials, and triumphs of the stations abroad, and his judgement with the happiest facility supplying the wants of all; the other, disliking the restraint of the committee-room, has crossed nearly

every hill, and threaded nearly every valley of the land,—has formed the personal acquaintance of Methodists in every city and town, and in a majority of the villages in England; he has proclaimed to them the majesty, truth, and mercy of the gospel, and while helping them to get relief from local burdens, he has enlarged their sympathies, and drawn forth their benevolence to aid the aggressions of Christianity on the dark places of the earth. (Cheers.) To sketch the history of these eminent men after the first few years of their ministry, would be to trace the course of the Society during the largest part of the present century. Their names meet us at every turn; the one arranging, systematising, consolidating the code of Methodism, or originating some plan for the further development of its resources; and the other, on every great public occasion, standing by his side, giving his cordial, effective and brotherly support. (Cheers.) The time may come, when it will be necessary to tell the rising Methodist what Dr. Bunting was as a preacher, for he has as yet, only given to the world two of his admirable sermons; but it is happily needless to tell the present generation, for thousands now living testify to the spiritual influence and quickening energy which God graciously permits to accompany his clear exposition of Scripture, and his heart-arousing appeals. It is not my province to eulogise his intellectual character; I leave that to philosophers. I care not much where lies the element of power,—it is enough for me that

in exerting extraordinary influence he does it,—his opponents being witnesses, with “incomparable judgement;” and as all Methodism knows, with supreme disinterestedness, and the most spotless integrity. (Loud cheers.) I like to look at this influence, so excellently illustrated some time since by a writer in the *Christian Times*. He tells us, that in a party given in Paris shortly after the battle of Waterloo, there was a gentleman extremely anxious to know, “how the battle was won?” He enquired of all with whom he conversed, but was still in amazement as to “how the battle had been won.” The Duke of Wellington was there, and the curious gentleman sought information from his Grace. What an admirable opportunity for learning all the art and strategy of war! “How was the battle won?” said the duke; “well, I hardly know how it was won; the French fought desperately well, but I suppose the English fought a little better.” (Laughter.) Now, says this writer, it would be hard to give any other account of Dr. Bunting’s ascendancy than this; other preachers do things excellently well, but he does them “a little better.” Repeatedly, when his brethren have been pressed by difficulties, and the gloom of their doubts has obscured their vision, he has arisen with an utter absence of pretension, a few words of practical wisdom have cleared away the mist, a wise suggestion has cast sunlight on the path, and, gratified for the relief, they have acknowledged his superiority. (Cheers.) That this influence has been



perfectly legitimate, that it has been generally well, and wisely used, may be safely averred from the fact, that it has been annually liable to discussion; had any one been Dr. Bunting's superior, it would have been his no longer; but that this influence has been retained despite the very natural objection we all have to submission, is a proof that its continuance has been believed to be beneficial to the Methodist community. (Cheers.) There is scarcely an office in Methodism, held by ministers, in which Dr. Bunting has not served; he has risen from the ranks, gone through all the gradations of service, until he leads our hosts. Superintendent, Chairman of District, Secretary to Conference, Editor of Magazine, Secretary of Missions, President of Theological Institutions, four times President of Conference, and in his earlier years, for a short time he held the onerous and honourable office of our "Book Steward." Who does not remember the remarkable period when, for more than a month, the Duke of Wellington held the seals of all the offices of Government until Sir Robert Peel arrived from Italy; and our Commander-in-Chief, like his illustrious contemporary at the Horse Guards, could, when in health and energy, undertake all our ecclesiastical, as the other could all civil and military offices, and discharge them all with satisfaction to those who are concerned. (Cheers.) In this hall it would be unpardonable to forget that to Dr. Bunting we owe the celebration of the Centenary of Methodism; it was he who touched with his



wand the rock of Methodist profession, and forth at his bidding gushed the flood of benevolence, which blessed so largely the institutions of our Connexion. What a glorious year was that! when, thrown back on our sense of obligation, we hallowed the memory of the sainted dead, rejoiced in the blessings bestowed upon the living, and glorified the grace of God. (Cheers.)

Dr. Newton, probably for a more lengthened period than any other minister, sustained the offices of Chairman of District, and Secretary of Conference; and he, too, has been placed, by the suffrages of his brethren, four times in the presidential chair. He has a providential path peculiarly his own: if Dr. Bunting be represented as the Encyclopedia of Methodism—Dr. Newton is its greatest itinerant Evangelist; more widely known in person and reputation than probably any other living preacher. (Cheers.) Whose name has been more frequently placarded on the walls? Whose audiences in the gross have ever numbered more persons since the death of Whitfield and of Wesley? Who in this wide world has more extensively gladdened and improved the social circle? and passed through all, by the grace of God, with so unblemished a character as Dr. Newton? (Loud Cheers.) But as the representatives of Methodism on public occasions, the laymen owe a debt of gratitude to these ministers not easily repaid—if either of these consented to serve our body by appearing on its behalf every layman felt himself honoured. Then at least Method-

ism was understood and appreciated. (Cheers.) The platform of the Anti-Slavery Society, the Bible Society, the Evangelical Alliance, and that created by the Free Scotch Church when it claimed its independence, have all, and frequently, witnessed the efforts of our venerable friends to sustain the cause of religious freedom, unfeigned philanthropy, and Scriptural truth. To you, the subscribers, there is no need to attempt to justify the testimonial further. I trust I have given utterance (even though inadequately and imperfectly) to sentiments in which all present coincide. (Cheers.) To say more in the presence of our venerable friends would not, perhaps, be right towards them, to have said less would have been unjust to you. In one other sentiment I am sure I shall carry this audience with me—humbly, thankfully, and religiously I would acknowledge that favour of Almighty God, in giving such men to Methodism, for sparing them so long, and for making them so useful. We glorify the grace of God in them—they are but instruments in the Divine hand, but He who has honoured them by deigning to employ them, permits those whom they have eminently served to do them honour likewise. (Cheers.) The seeds of Christian usefulness are frequently implanted by a Christian mother. When a little boy learns at his mother's knee to spell the name of Jesus, and hears from the best-loved lips the story of the cross, there is hope of the future man. And, to the pious parentage of both our friends, is owing, I believe, under God,

their early religious decision ; to their mothers especially is to be attributed the character which constitutes their greatness. On the mothers of our Society depends very mainly the "Methodism of the Future." (Cheers.) There is much to rejoice over on this occasion, but there are, floating on the sky of our rejoicing, some clouds of sadness ! What a world of change we live in ! Why do we meet this night ? Because the strongest human frame cannot resist the effect of age, because the most indomitable human will bends for a time under physical infirmity ; but "pass a few swiftly fleeting years," and that will, wholly devoted to God on earth, shall find its appropriate element in the service of the heavenly state ; and age, honoured here, because found "in the way of righteousness," shall be transformed into immortal youth, and flourish with a vigour undecaying and eternal. (Cheers.) Yet this liability to change tints our thoughts with a hue of melancholy, and was beautifully expressed by a Spanish monk to Sir David Wilkie. When Wilkie was in the Escorial, looking at Titian's famous picture of the Last Supper, in the Refectory there, an old monk said to him, "I have sat daily in the sight of that picture for now nearly three-score years ; during that time my companions have dropped off, one after another,—all who were my seniors, all who were my contemporaries, and many, or most, of those who were younger than myself ; more than one generation has passed away, and there the figures in the picture remain

unchanged! I look at them till I sometimes think that they are the realities, and we but shadows!" "Our fathers, where are they? and the prophets, do they live for ever?" All is passing, and man seems to pass away the quickest; but if the outward world, if some forms of vegetable life, if even the works of man outlive himself on earth, it is because the lower world is only his temporary abode, and he is to live in another, a spiritual being, through endless duration. (Cheers.) Most of those present will never witness a similar scene to this—we may never meet again on earth—when we are to meet? and where we may meet? are serious questions. Caroline Southey has offered a beautiful answer to each, which after this changing life is over we may all desire to be realized—

“When shall we meet? When Time is o’er,  
And sorrow past, and pain!  
Where shall we meet? God grant in Heaven,  
Never to part again.” (Applause.)

Mr. E. CORDEROY, concluded by proposing the following resolutions:—

1st. “That the members of this meeting desire to express the high admiration and esteem with which, for many years, they have regarded the character, talents, and public services of the Rev. Dr. Bunting and the Rev. Dr. Newton. In doing so, they would first offer their devout thanksgiving to Him, who has “the stars in his right hand,” for the favour of his having given, and for more than fifty years preserved, to the Wesleyan Methodist Connexion, two ministers so eminently gifted. They would, in the second place, tender to these distinguished ministers their affectionate congratulations on the high position they have so long and honourably occupied, and

on the important service which they have been the instruments of rendering, not only to the Connexion which rejoices to claim them as peculiarly its own, by the elevation of their character, their evangelical and powerful ministry, and their unwavering maintenance of the great principles involved in the doctrines and economy of Wesleyan Methodism ;—but also to the church of Christ in general, and to the world at large, by the lustre of their talents and virtues, and by their unwearied advocacy of evangelical enterprize and universal charity. Next, in contemplating their advanced age, and the comparative retirement from active service which declining health may render necessary, the members of this meeting, while bowing in submission to the Divine will, would indulge themselves in a chastened intimation of the mournful regret which tinges, though it may not darken, the better and brighter feelings which, in the review of the grateful past, and still more in the prospect of the heavenly future, are appropriate to this occasion. And further, the members of this meeting unite in earnest prayer to God, on behalf of these his beloved servants, that they may be long spared to give the benefit of their influence and counsel, and also, as far as may be, of their public ministry, to the Connexion which they have so greatly served and honoured ; that their declining years may be enriched with that “comfort of the Spirit” which has been so largely, through their instrumentality, dispensed to others ; and that the conclusion of their work on earth may bring to them the glorious recompense of an abundant entrance “into the joy of their Lord.”

2nd. “In accordance with the preceding resolution, the members of this meeting gratefully acknowledge the liberal response which has been given to an appeal made by certain Wesleyan laymen for contributions to a United Testimonial Fund, with a view to a suitable provision for the retirement of the two ministers in question, and for the circumstances of certain members of their families ;—and now hereby very respectfully request the Rev. Dr. Bunting and the Rev. Dr.

Newton to accept, as the result of such contributions, an annuity for life of £200, to be payable to each of them respectively, from the date of their ceasing to receive the usual ministerial stipend, together with the assurance of a reduced annuity after their decease to their unmarried daughters, to be continued so long as each of these daughters severally shall live, and remain unmarried."

Mr. THOMAS GARLAND, of Redruth, and Mr. J. B. FALCONER, of Newcastle, in very appropriate and eulogistic speeches, supported the resolutions, which were carried unanimously.

The whole audience then rose, and the Chairman—(Mr. FARMER,) presented to each of the venerable Doctors a copy of the Resolutions beautifully written on vellum.

Mr. FARMER especially remarked—"That the pecuniary provision was not to be regarded in the light of a compensation, or even as an acknowledgment, but as a spontaneous offering for services which it was impossible to appreciate on monetary principles."

Dr. BUNTING said: Mr. Chairman and Christian friends, and—as the Chairman happily appended to his introductory remarks—Methodist friends—(Cheers,)—you may easily conceive under what a tumult of feeling I have been labouring ever since I entered this room, and under what a tumult of feeling I must be labouring at this moment. (Hear, hear.) I have no doubt many faults—I am conscious of them, and of the manifestation of them during one or other period of my life; but I think I was never ungrateful, except to God.



(Hear, hear.) My heart, readily, warmly, thankfully responds to every feeling and every manifestation of kindness. You see, I think, from the glimpse you have of me, that I am not in a condition to do justice either to my own feelings, or to your kindness. I labour under great infirmity. Long may it be before my beloved friend (Dr. Newton) is exercised with the same kind of infirmity! I labour under a great infirmity of memory. But I am thankful to say, that, when a subject or proposition of any kind is laid before me, and a statement made, I am as able to comprehend it, and for the time being, to exercise my mind upon it, as I ever was. (Cheers.) This is a mercy which I may appreciate. But I do labour under great infirmity of memory. I feel that I cannot apply my mind to the delivery of sentiments whose enunciation would occupy much time. If, therefore, I should on this occasion, attempt the expression of that which my heart feels, I know that I should break down. I labour under great infirmity of voice also. Long may my friend be kept from this infirmity! (Cheers.) In addition, I labour under an infirmity arising out of the humiliating feeling with which I have listened to the many kind observations, in reference to me, which have just been made. I am humbled before God. I must not, however, do injustice, or offer discourtesy, to the friends who expressed those kind feelings, by saying how much they have exaggerated any claims I may possibly have upon their kindness, because love is very prone to



exaggerate, and I take that very exaggeration as a proof of their love and regard. (Cheers.) I think we have, in the apostolic writings, some instances of exaggeration which those whose hearts are rightly influenced may, under certain circumstances, fall into. Therefore, I thankfully, gratefully, and yet very humbly, accept of this kind offering. (Hear, hear.) I thank you, my Christian friends, who have been contributors to the united testimonial. I do not affect to deny, that it is very acceptable to me. (Hear, hear.) I do not affect to conceal that it is gratifying to me,—in many respects beyond my power of expression. I thank you. It is comfortable to know, at the close of life, at the termination of all these conflicts and agitations; that one stands well in the good opinion, if not of the whole of our fellow men, at least in that of our fellow Christians and fellow Methodists. (Cheers.) You have been kind enough to overlook many things on which you might have found occasion to animadvert and, on many occasions, you have taken the will for the deed. It is gratifying, especially, after the circumstances to which my friend Mr. Farmer has alluded,—after so many attempts at vituperation and misrepresentation; of which I am not now going to complain. I can make allowance for difference of judgment, and difference of views, and the different aspects in which one is contemplated; but still the fact is the same; I have had, with my friend, to pass through evil report and good report, but it is gratifying to know that you,

Methodists acquit me. (Loud cheers.) You may think that I have been mistaken, but you think that I have been honest ;—(Hear, hear ;)—you think that I have intended well ;—(Cheers ;)—you think that it is not from a want of tolerable consideration that I have taken the course I have. (Loud cheers.) I thank you for this. (Hear.) There are some to whom I think it right to express my particular acknowledgments :—I refer to my esteemed and honoured friends, the Treasurers and Secretary, as well as to the Committee with whom they have been associated, and in conjunction with whom they have acted. I am sure that success is mainly attributable to their influence and ability, and I hope they will allow me to thank them. I should have been happy to convey these thanks to the co-treasurer, as well as to yourselves, but as he is not with us ; perhaps Mr. Farmer will convey to him these acknowledgments. Above all, however, I thank God. On a somewhat similar occasion, which took place in Newcastle, in the Committee of Review, when most affecting expressions of kindness had been addressed to me, I could not help exclaiming, in the fulness of my heart,—“ Lord, what am I, or what is my father’s house, that thou hast brought me, even me, hither, and placed me in such a position of privilege and honour.” I say so to-night ; and give to God the glory. It is no small mercy, after fifty-three years of public life, to be able to preserve such a conscience for one’s-self, and such a reputation as that there should have been no stain, no

shame, felt by those with whom we have been acting, but they still look upon us as their friends, and the objects of their esteem. (Hear.) It is the Lord's doing: He keepeth the feet of His saints: and I give the glory to His name. (Hear.) I must also take the liberty of thanking those of my brethren in the ministry who, notwithstanding the intimation that they were not desired to take any part in the matter, have put down their names, and otherwise materially forwarded the plan. I hope they will accept this acknowledgment, as it may be almost my last opportunity of testifying my strong, grateful, affectionate regard, not only for the Methodist people, but also for the Methodist ministry. They are a godly set of men. (Hear, hear.) I have known as much of them as most people. They are not angels;—(hear, hear;)—but many of them are as angelic as most ministers; and they are earnest in doing the will of our Father in heaven. They are entitled to the esteem and affection of our people; and they have, during the course of a long life, by many acts of kindness and indulgence, entitled themselves to mine. (Cheers.) With reference to the testimonial itself, there are so many gratifying things in connection with it, not only as to the spirit, but as to the mode and plan adopted, that I must beg leave to express the entire approbation of my own judgment, as to every part of the plan. (Cheers.) I approve of the object to which the reversion of this fund is devoted. Perhaps, there may be some little difference of feeling about that;

but to me it is a strong ground of satisfaction, that you have thought of our dear Methodist Missions. In the providence of God, I am now cut off from taking any active part in this great movement, but I cannot but feel deeply and permanently interested in them. (Cheers.) I am glad, therefore, that when I am dead and gone, and when my not quite immortal, but ever-green friend (Dr. Newton) is gone, that the Missionary cause will be ultimately benefited by a part of the reversionary interest of this testimonial. (Cheers.) Of course, I feel equally gratified that a portion of that reversion will be devoted in perpetuity to those who, like myself, may become superannuated, and to their widows. How many have I known, pious excellent men, who lived and laboured, and were giants in their days, that have left behind them widows, who have certainly a strong claim on the grateful recollections of those with whom their partners lived and died. I approve of that part of the arrangements; and I do not know of what part I do not approve; there must have been some wise heads as well as warm hearts engaged. I thank you for what has been done and said, but especially for what has been felt; for the doing in this matter is chiefly valuable on account of the feeling from which it emanated. (Hear.) I wish for yourselves and your families all temporal and spiritual prosperity. I pray that upon our Society in all its arrangements,—upon all our officers, and upon all our members, as well as upon all their Ministers, a copious outpouring of the Holy

Spirit may take place. (Cheers.) That will wonderfully put everything right. None of us wish to establish what is wrong. (Renewed cheering.) Let it be pointed out to us, and shown that it is a wrong, and we shall rejoice to have it removed. (Continued cheering.) I do not think that in our Society there exists so much wrong as some people imagine. (Applause.) I think that many things which are wrong, arise from something defective in our own Christian feelings either towards God or one another. [The Rev. Doctor related an anecdote which he had heard of the late Rev. Wm. Huntingdon, to show that instead of suspecting evil in others, men should look into their own hearts.] He concluded—I am steadfastly attached to Methodism, as the report expresses it, in all its essentials,—as well to its discipline as its doctrine; to its whole economy, by which purity of doctrine, purity of morals and sound Christian experience are maintained and perpetuated. (Hear, hear.) There is another expression in the report. That document intimates that I and my friend have been servants, not merely to Methodism, but to the church of Christ. That is a feeling which I have always cherished. I am a firm Methodist, a decided Methodist, and I think I have a right to be so, but I am more a Christian than I am a denominational Methodist, or a denominational anything. (Cheers.) “Grace, mercy, and peace to all them who love our Lord Jesus Christ in sincerity!” Throughout the



whole of my public life I have endeavoured to maintain this as my predominant feeling,—(hear,)—and whenever opportunity served, to manifest that it was predominant. Excuse my imperfections in speech and in language. If I could, I would gratify you as much as Mr. Corderoy and Mr. Garland have gratified me; it is not, however, in my power, and you will accept the will for the deed. (Loud cheers.)

Dr. NEWTON next addressed the meeting: Mr. Chairman and Christian friends—I have not unfrequently heard gentlemen, on being called upon to address an assembly, apologise by saying, that they were unaccustomed to speak in public. You all know that I cannot offer any apology of this sort, having been in the practice of addressing the public from the time when I was in my teens up to this day. Yet I find myself at this moment, labouring under feelings which entirely incapacitate me from addressing you;—in circumstances perfectly novel—a position, in the like of which I never before found myself. What shall I say? (Cheers.) What can I say? (Renewed cheering.) I am called upon to acknowledge the liberality of my kind and generous friends in various parts of the Connexion, at home and abroad, and to acknowledge the kindness of not a few of my dear and honoured brethren in the holy ministry, who have contributed so generously to this testimonial. Now, were I to say, that I deeply, gratefully, feel my obligation to you, I should speak words of truth and words of soberness; but I

know that human lips are dust,—that human words are air, and therefore my friends must give me credit for feeling—deeply feeling—thanks I cannot speak. (Cheers.) Language is imperfect. No arrangement of language that I could form at this moment, could adequately body forth the feelings of gratitude which beat in this bosom. (Renewed cheering.) On my part, this has been altogether unlooked for. I have laboured for nearly fifty-three years in the work of the holy ministry, in the Wesleyan Connexion, and I never wished to be in any other,—(cheers,)—but I never laboured with respect to anything of this sort. Brought to the enjoyment of divine truth by Wesleyan instrumentality, I gave myself early to the Lord, and from my nineteenth year to this day, I have been honoured with a place among Methodist preachers; and I think that up to about a few years ago, during the whole time of this ministry, I had not been absent from my duties through indisposition, more than four or five Sabbaths. (Cheers.) With so great an amount of physical strength had I been favoured by divine Providence, that my work was never any fatigue to me. For forty years, I never knew the meaning, by personal experience, of the word “tired.” My work, therefore, was my delight. (Hear, hear.) But I never had any idea of such an occasion as this. When I heard of the movement, I was greatly surprised; yet I thought within myself, that it originated spontaneously, and without any hint, directly or indirectly, I am sure,



from myself;—(hear, hear,) and I considered that I was getting an old man, and that though my health had been so hale and vigorous, yet dark days would come. I knew further, that I had never saved one shilling from Methodism in my life; and that any little income I have had, has annually gone in the service of Methodism. I may say now, at the close of a public life, “I have coveted no man’s silver or gold.” (Cheers.) Never, never! (Renewed cheering.) Having had food and raiment, therewith I have been content. I have been permitted by the good providence of God, to continue in the regular Circuit work nearly fifty-three years. This is a loud call on my gratitude to Him whose I am, and whom I serve. But I am free to confess, that what my kind friends have now done, relieves my mind from any solicitude respecting the days of feebleness which I know, if I live a little longer, will come; and to have the comforts of life in one’s declining years is a great mercy. I do not undervalue the generosity of my numerous friends. (Hear.) Then it has been a very cheering thought to me—and the circumstance has been suitably alluded to by my dear and honoured friend (Dr. Bunting) that when we are gathered to our fathers, a considerable accession will hereafter be made to valuable funds. (Hear.) From this undertaking the old preachers, and the widows of those who have gone before, will be benefited, and also the Mission cause, so dear to this heart for so many years. I have been told, that I do not know how to say “nay,” when

called to advocate the cause of Missions. (Cheers.) I don't wish to say "nay,"—(cheers)—and if I should be the means in any way, of forwarding that cause, I am sure I should feel grateful to the God of my life. Another remark. It has been stated that my honoured friend and myself have been coevals. It is true we came out in the same year, and we have held on side by side nearly fifty-three years; and I do not think that during the whole period we ever exchanged a shy look. (Hear, hear, from Dr. Bunting, and cheers.) I do not know that we ever entertained an unpleasant feeling—that we ever had a cold thought towards each other. (Cheers.) You know with what ability my excellent friend has exerted himself to promote the interests of Wesleyan Methodism, both at home and abroad; and I am free to confess, that after all this, the very idea of my unworthy name going down to posterity coupled with that of my dear and honoured friend, excites in my mind inexpressible feelings. Pleasant in life, in death we shall not be divided. I beg all my friends to accept my warmest thanks. I shall never forget my obligations while memory holds her seat. Then as to the great cause with which we are connected. I have no fears respecting its future, if we steadily abide by our first principles. (Cheers.) Maintain that system of Christian Theology to which we have subscribed, handed down to us by our venerable Founder;—and maintain that state of discipline which he enforced; and

the system which has made us what we are, will make us more than we are! (Cheers.) After seeing the well-working of Methodism for so many years, I should be jealous of touching the ark of God. (Cheers.) Anything like an organic change we must not make, and by the grace of God will not make. (Loud cheers.) If any modifications can be made, which will not injure the cause, and which are calculated to render our laws more simple, I shall be thankful; but I hope that no modification will be made for its own sake alone. (Hear, hear.) I think that there is very little we can do to improve that system which has been working well so long. (Cheers.) It has not lost its energy. In a hundred years its vision has not become dim, nor is its natural strength decayed; it can still do what it has done: let it have free course, and it will yet spread more and more. (Cheers.) I have no fear of its sinking into oblivion. (Loud cheers.) Some people say "Methodism has done its work—it has had its day." (Laughter.) I believe that Methodism has not had its day—(Hear, hear.)—and that the Church of Jesus Christ cannot afford to lose such an instrumentality. (Cheers.) Although Methodism has been the joy of my heart for more than half a century, yet I hope I am no bigot. I have been in circumstances of friendly intercourse with ministers of other denominations, especially with clergymen of the Established Church; and I have preached many sermons, and begged hundreds of pounds for the London Missionary Society.

Again I thank you, my friends, for your great kindness, and I pray that the God of our fathers may send his blessing upon you and yours for ever. (Cheers.)

It was then moved by the Rev. William Arthur, M.A., of London, seconded by Mr. Francis Lycett, of London; supported by Mr. James Hunter, of London, also by Mr. Thomas Wilson, of Waterford, and unanimously resolved:—

“That the thanks of this meeting be given to those ministers and laymen, who, in various parts of the country, have acted as local treasurers, and collectors for this fund.”

It was moved by Mr. Samuel H. Smith, of Sheffield, seconded by Mr. James Fildes, of Manchester, supported by Mr. John Burton, of Leeds, also by Mr. Robert Abbott, of Alford, and unanimously resolved:—

“That the thanks of this meeting be given to the general Treasurer, Secretary, and Committee, for their services in connection with the United Testimonial.”

The Treasurer and Secretary acknowledged the vote.

It was moved by Mr. John Corderoy, of London, seconded by Mr. C. T. Gabriel, of London; supported by Mr. John Howard, of Bedford, and unanimously resolved:—

“That the resolutions of this meeting be advertised in the *Watchman* Newspaper.”

It was moved by Mr. Archibald Vickers, of Disley, seconded by Mr. Thomas Holmes, of Hull, supported

by Mr. Francis Riggall, of Clifton, and unanimously resolved:—

“That the thanks of this meeting be given to Thomas Farmer, Esq. for presiding on this occasion.”

In putting the last resolution to the meeting, the Secretary stated that Mr. Farmer earnestly desired that the United Testimonial Fund should reach £8,000; towards the sum now deficient of that amount the Chairman, (who would still remain one of the Committee's Treasurers) would not refuse to receive subscriptions, but he had at once generously guaranteed, that £8,000 should be the total amount raised for the purposes of the fund.

Mr. FARMER returned thanks for the vote, and feelingly remarked “on the delight he had experienced in the origination and the progress—and now felt in the approaching completion of the fund. He regarded the Testimonial as expressive of the most sincere and cordial sentiments of respect, confidence, and affection, on the part of the leading members of the Methodist Connexion for the ministers concerned.”

In alluding to points of difference between Dr. Bunting and himself, and some few others, Mr. Farmer “cheerfully gave the Doctor credit for the entertainment and manifestation of the more exalted and expansive views; those of men mixed up with the ordinary business of this lower world, being frequently restricted by the influence of their every-day associations; he expressed his belief that Dr. Bunting was in



advance of the age, in reference to duties and obligations connected with missionary and other religious enterprizes:" and referred in highly appropriate terms to the personal advantage he had received from the powerful and persuasive ministry of his venerable friends.

The doxology was sung. Dr. Newton pronounced the benediction, and the meeting closed.

Since this meeting a few contributions have been received; and the entire statement of the accounts is appended in an audited balance sheet, at the close of this statement.

And now that this Testimonial is so happily closed, it is a cheering fact to record, that however differing on minor matters, this fund is raised by those who love Methodism, as well as the men who have been for many years its chief ornaments. It is raised by those who desire to perpetuate, in all its *essential* principles the system which produced these ministers; it is raised by those who love the institutions, which, through the liberality of the Connexion, have tended so much to the spread of the gospel. And in raising this fund, it has been no inconsiderable source of pleasure to the contributors to know, that eventually not one pound of the net proceeds will be lost to Methodism.

This fund has been gathered with comparative ease, not from one part merely, but many. England, as was fitting, has supplied the bulk, but Scotland has

sent its contingent ; Wales has also contributed ; Ireland has excellently helped ; the Channel Islands are represented ; France is found in the list ; the East and West Indies are not omitted ; South Australia was early associated with the effort ; and even poor Shetland has added to the amount. No application was made out of the three kingdoms, or it is evident the fund might have been much enlarged.

May not the promoters of this Testimonial, reverently, and yet not inappropriately address the Methodist Societies, in the words of the apostle to the Corinthian Church ?

“ The administration of this service, not only supplieth the want of the saints, but it is abundant also by many thanksgivings unto God ; while by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men ; and by their prayer for you, which long after the exceeding grace of God in you.” “ Thanks be unto God for *His* unspeakable gift.”

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*Mr. FARMER & Mr. HEALD, Treasurers, in account*

1852.

Dr.

Cash received from:—					£.	s.	d.
London District ... ..	...	...	...	...	1,416	7	0
Bedford and Northampton ... ..	...	...	...	...	72	16	6
Kent ... ..	...	...	...	...	38	19	6
Norwich ... ..	...	...	...	...	19	19	6
Oxford ... ..	...	...	...	...	33	17	0
Portsmouth ... ..	...	...	...	...	22	12	6
Guernsey ... ..	...	...	...	...	15	11	0
Devonport ... ..	...	...	...	...	18	1	0
Cornwall ... ..	...	...	...	...	82	10	0
Exeter... ..	...	...	...	...	78	15	0
Bristol ... ..	...	...	...	...	213	8	0
Bath ... ..	...	...	...	...	60	3	0
Wales ... ..	...	...	...	...	25	15	0
Birmingham and Shrewsbury... ..	...	...	...	...	389	19	0
Macclesfield ... ..	...	...	...	...	163	18	6
Liverpool ... ..	...	...	...	...	558	5	6
Manchester and Bolton ... ..	...	...	...	...	1,692	9	6
Halifax and Bradford ... ..	...	...	...	...	358	17	0
Leeds ... ..	...	...	...	...	470	8	0
Sheffield ... ..	...	...	...	...	260	11	0
Nottingham and Derby ... ..	...	...	...	...	222	2	6
Lincoln ... ..	...	...	...	...	133	12	6
Hull ... ..	...	...	...	...	142	13	0
York ... ..	...	...	...	...	246	19	0
Whitby and Darlington ... ..	...	...	...	...	98	11	0
Newcastle ... ..	...	...	...	...	204	8	6
Carlisle ... ..	...	...	...	...	64	8	0
Isle of Man ... ..	...	...	...	...	13	12	0
Scotland ... ..	...	...	...	...	37	19	0
Ireland ... ..	...	...	...	...	183	11	0
Shetland ... ..	...	...	...	...	3	3	0
Mission Stations ... ..	...	...	...	...	20	3	6
					7,364 6 6		
Interest on Deposits to July 29, 1852 ... ..	...	...	...	...	87 10 11		
Mr. Farmer's additional Donation... ..	...	...	...	...	548 2 7		
					£8,000 0 0		

*with the Subscribers to the United Testimonial.*

1852.

Cr.

LOCAL EXPENSES:—				£.	s.	d.
Guernsey Currency	...	...	...	0	5	0
Post Office Orders	...	...	...	0	5	11
Postage from Boulogne	...	...	...	0	0	10
Dudley Circuit	...	...	...	1	3	0
Warrington do.	...	...	...	0	8	6
Sheffield do.	...	...	...	0	6	0
Newcastle District	...	...	...	3	18	3
					6	7
					6	
GENERAL EXPENSES:—						
Printing, Envelopes, Minute Books, &c.	...			22	1	8
Postage Stamps	...	...	...	19	13	1
Writing Testimonial, and Vellum...	...	...		5	18	0
Advertisements—Christian Times...	...	...		4	10	0
„ Watchman	...	...	...	44	9	0
Tea, Coffee, and Attendance, at the meeting for presenting the Testimonial	...	...		11	18	0
DEPOSITED:—						
Subject to the Annuities pro- posed, with The Wesleyan Missionary Society	...	...	...	3,942	11	5
The Worn-out Ministers, and Ministers' Widows Auxiliary Fund	...	...	...	3,942	11	4
					7,885	2
					9	

Audited, and found correct,  
JOHN VANNER,  
BENJAMIN GOUGH.

£8,000 0 0